

*Congregationalism - Ministerial
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HISTORY

OF

"THE FUND FOR MINISTERS."

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Congregational Churches in Connecticut.
General conference. Fund for ministers
Trustees

HISTORY

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"THE FUND FOR MINISTERS"

BELONGING TO THE

GENERAL CONFERENCE

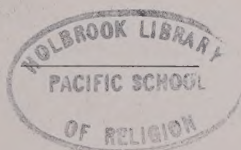
OF

THE CONGREGATIONAL CHURCHES OF CONNECTICUT,

WITH SOME ACCOUNT OF

OTHER ORGANIZATIONS FOR MINISTERIAL AID.

ISSUED BY THE TRUSTEES OF THE FUND, AS AN APPEAL IN ITS BEHALF.



NEW YORK :

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THE following account of the "Fund for Ministers," constituting to some extent an appeal in its behalf, is the outgrowth of a vote passed by the Trustees of the Fund at their annual meeting, January 17, 1877. In view of the condition of the treasury at that time, and the steadily increasing demand upon it, a committee was appointed, consisting of the Rev. Nathaniel J. Burton, D.D., the Rev. Joseph Anderson, D.D., and Professor Cyrus Northrop, to issue a special appeal for funds. The Trustees afterward decided, instead of sending out merely a circular, to publish a pamphlet giving a history of the Fund, together with some of the arguments in favor of systematic ministerial aid. A first draft of the pamphlet, prepared by the second member of the committee, was laid before the Trustees at their annual meeting in 1878, and it was voted to issue an edition of five thousand copies, to be distributed to the churches "for present and future use." To the original paper, references were afterward added in foot-notes, and many things were brought together in an appendix, for the purpose of giving a certain completeness to the document, and thus increasing its present and prospective usefulness. It was submitted to the Trustees for their final approval, at a special meeting held July 10, 1878, and was ordered to be printed in the form in which it now appears.

The preparation of the pamphlet has been to the writer a labor of love, and it is his earnest hope that it may result not only in securing a large place for the Fund for Ministers in the affections of Connecticut Congregationalists, but in attracting the attention of American Christians more strongly than ever before to the important subject of ministerial aid.

Special acknowledgment should be made of the services of the Rev. William H. Moore, Secretary of the Trustees, who has furnished a considerable part of the materials for this publication, and has assisted (as his custom is) in various useful ways.

JOSEPH ANDERSON.

Waterbury, Conn., August, 1878.

THE FUND FOR MINISTERS.

IN the Records of the Colony of Connecticut for October, 1748, mention is made of a memorial presented by the Rev. Isaac Chalker, of the parish of Eastbury (now Buckingham), in the town of Glastonbury, asking for pecuniary aid from the General Assembly. It appears from the memorial, and from other sources, that Mr. Chalker was a native of Saybrook and a graduate of Yale College; that he was settled for a time at Bethlehem, in Orange county, New York; that on account of "great and extreme differences and disorders in said place, arising in religious matters, he obtained an orderly dismissal from the pastoral care of that people;" that he removed to Eastbury in 1744; that while at Bethlehem he had lost his stock of cattle and a negro servant in consequence of extreme cold weather; and that by these "adverse providences, and being put to great expense in his removal," he had become "deeply involved in debt, inso-much that neither he himself nor his poor and needy parish was able in any wise to extricate him." In view of these facts it was resolved by the General Assembly, "that the memorialist be allowed to have and receive, on good security, out of the public treasury of this Colony, the sum of six hundred and fifty pounds in bills of the old tenor, interest free, for and during the space of one full year."¹

¹ *Colonial Records of Conn.*, Vol. IX., p. 408; *Glastonbury for Two Hundred Years*, by Rev. A. B. Chapin, D.D., p. 73.

It appears, further, that Mr. Chalker was quite unable to repay this loan at the end of the year, and that the debt became a source of much vexation to him and to the parish. The various means resorted to for his relief are worthy of notice. First, a brief was granted by the General Court for a contribution in his behalf. Next, a considerable sum was subscribed in his own parish, notwithstanding its enfeebled condition, and in Glastonbury. And then, to make up the amount still lacking, his parishioners again memorialized the General Assembly, October 1st, 1754, to this effect: That Mr. Isaac Chalker, their third minister, "is through adverse providence become deeply involved in debt, and especially to this government," and that they, "being very small and poor, are unable to extricate him therefrom, and so remain still liable to lose the benefit of his service on his being compelled to respond his debts of the small remainder of his estate, which indeed will scarcely suffice to that end." Thereupon they pray, "that a tax be laid on all the unimproved lands in said parish, and that the moneys thereon to be raised be applied for relief in the premises." It was resolved by the Assembly, "that a tax of one shilling (old tenor) per acre be laid on all the unimproved lands lying within the limits of said parish belonging to persons either resident or non-resident therein, to apply towards payment and discharge of this, the said Mr. Chalker's, debt due to this government." By such means, the minister of Eastbury was relieved of his burden, and, in the language of the historian of Glastonbury, "enabled to pursue his labors in peace and quietness, until his death in 1765."¹

Further on, in the Records of the Colony may be found a resolution passed by the General Assembly at the May session, 1772, concerning the relief of the Rev. Gideon Mills, of West Simsbury (now Canton). The resolution directs the treasurer of

¹ Chapin's *Glastenbury*, pp. 74, 75; *Colonial Records*, Vol. X., p. 302.

² MS. Vol. XI., p. 124.

the Colony to pay twelve pounds to Captain Ezekiel Humphrey, in trust for Mr. Mills, and also grants Mr. Mills "the liberty of a brief, to ask the charitable contributions of the several societies in the towns of Simsbury, Farmington, Suffield, Windsor, East Windsor, Hartford and New Hartford,"—the sums thereby collected to be paid to Captain Ezekiel Humphrey. From the petition of Mr. Mills, which is supported by the petitions of several ministers and other friends, it appears that he was suffering from a cancer, which made it impossible for him to perform ministerial labor, and which had subjected him to great expense, so that his family was in want, and he was totally unable to pay his debts.¹

These instances of aid rendered to ministers in the early history of Connecticut are of great interest, not only because of the light which they throw upon the relations of church and state in the colonial period, but because they set forth, so simply yet impressively, the liability of clergymen, in common with the members of other professions, to fall into pecuniary straits, through no fault of their own, but through an "adverse providence." There were probably various other instances of legislative assistance rendered to ministers during a period when the connection of church and state was very close. At all events, there must have been, in those days, other necessitous cases in the ministry. For, as early as 1786, we find traces of organized effort on the part of the Congregationalists of New England to meet the wants of the destitute families of deceased clergymen. In that year, an incorporated society was instituted in Massachusetts, partly for this object, called the "Massachusetts Congregational Charitable Society;" and from that time until the present it has continued to disburse considerable sums for the benefit of the widows and orphans of Congregational ministers, whether Unitarian or Or-

¹ See Vol. XIII., Nos. 318-321, in the series of MS. volumes marked "Ecclesiastical," in the State Library at Hartford.

thodox, who have died in the pastoral office. Its fund amounts to \$160,000, and is gradually increasing. There is a similar fund, of ancient origin, but much smaller (it amounts to about \$8,000), belonging to the "Massachusetts Convention of Congregational Ministers," the proceeds of which are distributed among widows whose husbands were clergymen, whether pastors at the time of their death, or otherwise. Sometimes the same person receives aid from both of these funds.¹ In Maine, a "Congregational Charitable Society" was incorporated in 1829, to give aid to widows and orphans of ministers. It was organized on the basis of mutual insurance, but after a few years the insurance plan was abandoned. The society still exists, being connected with the General Conference of Maine. Its invested funds amount to \$3,300, and it distributes small sums of money each year to a number of needy families. In New Hampshire, a "Widows' Charitable Fund" was organized, in connection with the General Association of that State, in 1813; and in the same year a society was incorporated in Connecticut for a similar purpose, under the name of the "Ministers' Annuity Society." Like the "Charitable Society" of Maine, this organization adopted the plan of mutual insurance. The widow of any member was permitted to draw annually, during her life, a sum equal to five times the amount of her husband's subscription. If a deceased member left no widow, the annuity went to his children, if there were any, for fourteen years. There is testimony on record² concerning the good results accomplished by this organization; but it is now more than twenty years since it ceased to exist. As the practice of life insurance increased, and extended amongst the ministry, the members of the "Annuity Society" diminished in number. Lat-

¹ See Report on Aiding Disabled Ministers, etc., Minutes of the General Association, 1864, p. 34 (p. 6 of the pamphlet edition). Corrections, giving figures for the present date, have been made through the kindness of the Rev. J. H. Means, D.D., of Dorchester, Mass.

For the more recent history of ministerial aid rendered by Congregationalists in Massachusetts, and in other States, east and west, see Appendix A.

² See Report in Minutes of 1864, p. 35.

terly, its operations were confined to Tolland county, and after awhile it was given up entirely.

With the exception of this last-named institution, there is no trace in the history of the Congregational churches of Connecticut of any organized society or incorporated fund for the benefit of the families of deceased clergymen until the year 1863. At the annual meeting of the General Association in that year, held at Hartford, June 16-18, overtures were presented from the Windham and New London Associations, "suggesting the propriety of some provision on the part of the General Association for the support of the indigent widows and orphans of clergymen." These overtures were referred to a special committee, whose report, the following day, was made the subject of prolonged discussion. After a quite general debate, the whole matter was referred to a committee of five, of which the Rev. Samuel G. Willard was chairman, "with instructions to bring the subject to the attention of the District Associations; to devise a plan covering the ground of these overtures; and to report the same at the next General Association."¹

At the next annual meeting of the General Association, held also at Hartford (June 21-24, 1864), this committee presented a carefully prepared report, embodying a constitution for a Board of Trustees, to be called "The Trustees of the Fund for the Aid of Disabled Ministers and the Needy Widows and Orphans of Ministers." The constitution was adopted by the General Association; the report was ordered to be published in a special edition of two thousand copies, and distributed to the churches; and it was also resolved, "That ministers throughout the State be requested to bring this object to the attention of their churches and congregations; and that a collection for the same be taken

¹ Min. 1863, pp. 8, 12, 13.

up every year.”¹ At the same meeting, Trustees and a Treasurer were elected, and a committee was appointed to apply to the Legislature of Connecticut for an act incorporating the Trustees.

By this committee a charter was readily obtained of the Legislature of 1865. It was found, however, that its provisions were not sufficiently liberal to cover the ground which in the judgment of the Trustees ought to be occupied; so that they did not adopt it, but petitioned the Legislature of 1867 for a new one, commensurate with their enlarged conception of their work. The new charter, empowering the Trustees to receive and hold donations and bequests, was accepted in January, 1868.² Shortly before this—namely, in November, 1867—the General Conference of the Congregational Churches of Connecticut was instituted at New Britain. It soon became apparent that the management of the Fund for Ministers ought to be transferred to the new organization; for—as the committee appointed to consider the relations of the General Association to the General Conference expressed it—“although the beneficiaries of this Fund are more or less closely connected with the Association, the contributions to the Fund must come from the churches; and the responsibility of its management may well be left to those without whose sympathy it cannot flourish.”³ In 1870, the necessary amendments to the charter were obtained of the Legislature, and the transfer was completed at the third annual meeting of the General Conference, held in New London, November 1–3, 1870. In the amended charter, accepted by the Conference, the objects for which the Fund for Ministers was established are set forth as follows:

“The said corporation shall be purely a benevolent institution, for the purpose of securing and applying offerings from churches

¹ Min. 1864, pp. 11, 12–14. The Constitution is on p. 13; Mr. Willard's Report on pp. 31–37.

² Fourth Annual Report of Trustees, Min. 1868, p. 24.

³ Rev. E. W. Gilman's Report, Min. 1869, p. 50.

and individuals for the aid of infirm and disabled clergymen who have at some time ministered to Congregational churches in this State, and are connected with District Associations of Congregational ministers represented in the General Association of Connecticut; and for the aid of destitute widows and orphans of clergymen who have at some time ministered to such churches and been connected with such District Associations."

It thus appears that the Fund for Ministers was fully established as long ago as 1864, and that from the beginning it has stood in close and vital relations to the churches,—first through the General Association, and afterward through the General Conference. By both of these bodies it has been continually commended to the sympathies and the support of Connecticut Congregationalists. The good auspices under which it began its beneficent work gave it an impetus which could scarcely have been imparted in any other way, and tangible results speedily followed. In 1864—the year when the enterprise was initiated—thirty-five churches contributed to it; in 1865, forty-nine churches; in 1866, sixty-nine churches; and in 1867, one hundred churches. The largest number of churches contributing in any one year is 124; but in the fourteen years during which the Fund has been in operation, of the 298 Connecticut churches, 273 have at one time or another contributed to it. In 1864, the contributions amounted to \$563.81. In 1867, they had increased to nearly \$2,000, and in 1869 to nearly \$3,000. And from that time until the present (1878) they have ranged between \$2,332 and \$3,075. The contributions for 1877, notwithstanding the wide-spread depression in trade and finance, amounted to \$2,906; and the contributions for the whole period amounted to \$30,434.62. This entire sum, less the necessary expenses,¹ has been distributed among twenty-eight beneficiaries—twelve of them being clergy-

¹The expenses have averaged \$63.33 annually, including for salary only \$25—for the Treasurer, who is required to give bonds.

men, fourteen the widows of clergymen, and two clergymen's daughters.¹

The actual results accomplished in the meantime by the Fund for Ministers can be but imperfectly exhibited by any array of figures. The number of beneficiaries has not at any time been large, and the work that has been done is work which the world knows not of. But to those entrusted with the disbursement of the Fund, the field opened up has been intensely interesting, and the various cases of need, as they have been brought forward, have appealed not simply to their sense of propriety and justice, but to their sympathies and affections.

To bring the work more distinctly into view, it may be worth while to present some details (so far as this can be done without mentioning the names of the living) in respect to the beneficiaries thus far aided. Of the twenty-eight who have received aid, seven have died. Five of these were formerly pastors, and had served the churches many years. One of them, for example—Hermann L. Vaill—who died in 1870, at the age of seventy-six, was licensed to preach in 1822, and continued in active service for thirty years—most of the time as a settled pastor.² Another—Ammi Linsley—who died in 1873, at the age of eighty-five, had been in the ministry since 1812. His only pastorate, extending from 1815 to 1835, was “blessed of God especially in the raising up of five ministers of the gospel.”³ Another, whose death took place in 1874—Philo Judson—became a pastor in 1811. He died at the hospital in Hartford at the age of ninety.⁴ Still another may be mentioned—Joel L. Dickinson—whose life was not a long one, and whose two pastorates together fell short of fourteen years; but whose claims upon the sympathy and aid of the churches

¹ For a tabulated statement, covering the whole period, 1864–1877, see Appendix C.

² See sketch of his life, Min. 1870, p. 109; and in Seventh Ann. Rept. of Trustees of Fund, Min. 1871, p. 25.

³ See sketch, Min. 1873, p. 93; also Tenth Ann. Rept. Trustees, Min. 1874, p. 25.

⁴ See sketch, Min. 1874, p. 109; also Eleventh Ann. Rept., Min. 1875, p. 28.

could not for a moment be questioned. He worked his way into the ministry through poverty, and never had a large salary. At the age of forty-five, his health broke down through overwork and care, the consequence in part of the chronic illness of his wife. When his wife was dead and his health gone, his relatives could not support him, and he found himself without a home. He was one of the first to receive aid from the Fund, but within three or four years after it went into operation his life of trial ended. He died at the age of fifty-five.¹ In the list of deceased beneficiaries may be mentioned Mrs. Abby B. Hyde, widow of the Rev. Lavius Hyde, one of the faithful home missionaries of Connecticut. Mrs. Hyde is characterized by one who knew her as "a woman of unusual worth and Christian refinement," and is worthy of remembrance because of the assistance rendered by her to the celebrated Dr. Asahel Nettleton in compiling that collection of sacred songs once so widely used in the churches of America, the *Village Hymns*.² In the same list is another widow, Mrs. Abigail W. Parmelee, who died in 1875, in her eighty-ninth year. Her husband, who was a townsman and classmate of Dr. Nettleton, and had labored with him in various revivals, died in 1822. When Nettleton came to him at Bolton, ill with typhus fever, he opened to him his home and extended a brother's welcome. And not only so—he cared for him during his sickness, took the fever himself, and died of it. Mrs. Parmelee's sister also died of the disease, and Mrs. Parmelee, who was very ill, barely recovered. She was left with little property, no children, and no relatives on whom she could permanently rely for support. She first received aid from the Fund in 1866, and soon became entirely dependent upon it, while her growing infirmities made her at

¹ See sketch, Min. Gen. Assn. 1868, p. 140; also Fourth Ann. Rept. Trustees, *Id.*, p. 24.

The only other deceased minister in the list of those who have thus far received aid is Warren G. Jones, to whom a single grant was made in 1865. He died in 1871, aged sixty-nine. For a sketch of his life, see Min. 1871, pp. 134, 135.

² Ninth Ann. Rept. Trustees, Min. 1873, p. 23.

length as helpless as a babe. A part of the grant for 1875 was applied to meet the expenses of her funeral.¹

Of living beneficiaries, a few who were temporarily aided are now able to support themselves. Of those still on the list,² one is a paralytic, eighty-four years of age. He was ordained in 1821, but has had no pastoral charge for many years. He has never had a large salary, and is now in want. Another, eighty-three years old, was laid aside from ministerial labor more than thirty years ago in consequence of loss of voice. Another, a man of unusual refinement and culture, a pastor since 1822, at first in England and afterward in two different churches in Connecticut, was retired many years ago by disease of the throat. He is eighty-three years of age, and has no relatives on whom he can rely for support. Another of the beneficiaries is the widow of one who was for years a home missionary in Connecticut, and "an eminently good pastor." Another is the unmarried daughter of a devoted Connecticut pastor and home missionary in Vermont, who died in 1812. She is eighty-eight years of age, has received aid from the Fund since 1866, and is almost entirely dependent upon it for the supply of her necessities. Another is the widow of a foreign missionary, who herself spent twenty years in missionary work in Turkey. She became dependent by reason of the death of her husband and the loss of her property through a defaulting financial agent. Still another may be mentioned—a widow whose wants led to the establishment of the Fund for Ministers. Her husband died in 1862, while a home missionary pastor at Windham, at the age of thirty-three. She is in feeble health, her hearing is seriously impaired, and she is subject to

¹ Twelfth Ann. Rept. Trustees, Min. 1876, p. 164. See also *Memoir of Rev. Asahel Nettleton, D. D.*, by Bennet Tyler, D. D., Hartford: 1844; pp. 164-168. In the *Memoir of Nettleton*, the great trial which befell the household which gave him shelter is passed over rather lightly; but Dr. Tyler refers his readers to "an interesting obituary notice of Mr. Parmelee, written by Nettleton," which was "published in the seventh volume of the *Religious Intelligencer*."

It was Mr. Parmelee who fitted for college the Rev. Milton Badger, D. D., so long Secretary of the American Home Missionary Society.

² Summer of 1878.

³ See Appendix D, Letter I.

sudden loss of voice. Those who know her speak of her as "a woman of rare qualities of Christian character." Her only son, a student in a New England college, will probably enter the ministry.¹ To these instances may be added that of a good brother who has become known in the Connecticut churches through the letter in which he applied for aid, which, with his permission, was published and distributed as an appeal in behalf of the Fund for Ministers. After recounting, in his letter, with unaffected simplicity, the vicissitudes of his long ministry, he says near the close:

"The purpose for which the foregoing was written is to show the extreme difficulty, not to say impossibility, of laying up any thing in store for future use. And now my ministerial life is ended. I am an old man. More than seventy-five years have gone over me. The weight of three-quarters of a century is upon me. And after nearly fifty years' service in the Christian ministry, I find myself poor and dependent upon others for my daily bread. . . . The few brethren to whom I have communicated some knowledge of my affairs have said to me, 'Apply at once for help from the Fund for Ministers.' But to do this I have felt extremely reluctant. I have hesitated long, have waited and waited, hoping that something would arise to prevent the necessity. At length, however, I am impelled by force of circumstances to make the application."²

From these items of personal history some idea may be gained of the character and spirit of the men and women who receive aid from the Fund for Ministers, and a tolerably correct estimate formed of their necessities. Only those who come into personal contact with the beneficiaries of the Fund can fully appreciate what has been accomplished, or clearly discern the importance of continuing the work. Amidst the various fluctuations in the world of trade, the needs of most of these beneficiaries remain undiminished, while those of some are steadily increasing. Some of them are burdened not only with poverty but with sickness,

¹ See Appendix D, Letter II. ² The letter is produced entire in Appendix D, Letter III.

are totally unable to work, and are destitute of friends to whom they may look for adequate assistance; while to all of them may be applied the language of the first Report on this subject, presented to the General Association in 1864: "A little aid, freely and delicately bestowed, may make all the difference between cheerfulness and despondency, between a comfortable subsistence and constant suffering, between the ability to keep the children together under a mother's care, and being obliged to scatter them among strangers."¹ Besides, it must be borne in mind that such a Fund as this—supposing it to be discreetly and faithfully administered—does not simply supply current wants as they arise; it creates at the same time obligations which cannot be fulfilled except as those who control it advance to a larger work. And in order properly to respond to the increasing demand upon them, amidst the frequent changes of business and of public sympathy, the Trustees must secure for the object they represent a permanent place in the convictions and the affections of Christian people, and also in the list of annual "charities" in every church.

As already shown, the response of the churches to the successive appeals in behalf of the Fund for Ministers has been cordial and generous. They evidently recognize the importance of the work. The only hindrance which has thus far occurred comes from a source from which unfavorable results could hardly have been anticipated—namely, the establishment of the so-called "Root Fund." In 1876, the Connecticut Home Missionary Society² received from the estate of James Root, of Hartford, a legacy of \$25,000, in trust for "poor and decayed ministers, and their families, of the Congregational order." To enable the Home Missionary Society to hold the fund thus bequeathed, the General Assembly of 1875, on the application of the Directors, granted it a charter. Rules for the distribution of the Fund were immediately adopted by the Directors, and grants were

¹ Min. 1864, p. 36.

² The Home Missionary Society is the General Conference.

voted in 1877.¹ The Root Fund being devoted, according to the terms of the bequest, to the same general object as the Fund for Ministers, the impression has been produced in some quarters that any further contributions to the Fund for Ministers are unnecessary. To remove all misapprehension on this subject, attention is called to these facts:² First, the income of the Root Fund is not likely in any year to exceed \$1,500, which is only about one-half of the average amount granted yearly between 1870 and 1877. Secondly, this income, according to the terms of the bequest, and the rules adopted for its distribution, can be given to no widow nor orphan unless the husband and father received aid from it while living. This limitation excludes from aid from the Root Fund every widow and orphan thus far aided by the Fund for Ministers, and will always leave a considerable class of such persons beyond the reach of its benefits. Thirdly, there are already so many ministers who may fairly apply for aid from the Root Fund, that when its whole yearly income is divided among them, the amount falling to each will afford relief only in part; and this amount will diminish as the beneficiaries increase in number. There is occasion, therefore, for an annual offering from the churches to the Fund for Ministers, as really as before the Root Fund became available; while the steady increase in the number of beneficiaries, and the increasing needs of some of them, should constitute a call to special efforts in their behalf.

Such are the facts in regard to the Fund for Ministers and its beneficiaries. But there are good men to whom these facts

¹ James Root was a native of Hartford, and a graduate of Yale College, of the class of 1806. After his graduation he removed to Ohio, where for many years he was familiar with all the hardships of pioneer life. He there owned a considerable tract of land, which in the course of time increased in value to such an extent that he became by means of it very wealthy. He died April 17, 1875, aged eighty-eight years. (See *Obituary Record of Graduates of Yale College*, for 1875, pp. 159, 160; also *Sixtieth Ann. Rept. of Directors Conn. H. M. Soc.*, Min. 1876, p. 168.)

The Charter of the Home Missionary Society is in the Minutes of 1875, pp. 18, 19.

² See *Thirteenth Ann. Rept. Trustees*, in Min. 1877, pp. 300-302.

may be deprived of all significance, and the plea which grows out of them bereft of its force, by a serious doubt concerning the principle on which the Fund is based. They ask, "Why should any such Fund be established? Why should not invalid or aged clergymen, or the widows and orphans of clergymen, if unable to solve the problem of self-support, share the lot of other poor folk who have the same difficulty to contend with, and who are cared for by the communities in which they reside? What good reason is there for placing these persons in a class by themselves, and creating a special fund for their maintenance?" However harshly it may fall upon some ears, the question is one which should be seriously considered. To meet the objection fully which is thus brought forward, it would be necessary to discuss on the one hand the relations of the professional class to the community at large (with some reference, perhaps, to the subject of pensions¹), and on the other hand to examine carefully the question of the popular support of religion where a union of church and state no longer exists. A philosophical discussion of this kind cannot here be entered upon; but it seems entirely appropriate, in such a matter as this, to appeal to the verdict of the past, and especially to the teaching of the Scriptures, in the Old Testament and the New.

All readers of the New Testament are familiar with the statement in the Epistle to the Hebrews,² that "they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law." The elaborate religious system to which reference is here made is worthy of special examination because of its bearings upon the whole question of ministerial support.

¹ That the Congregational churches of Connecticut should undertake this work may be urged from certain very common customs. One is the practice of most civilized governments to make some provision for the support of the families of those who have died in their service. They do this from motives of policy as well as of humanity. The government of this country recognizes the principle in granting pensions to widows and orphans of soldiers."—Mr. Willard's Report, Min. 1864, p. 32.

² Heb. vii. 5.

It appears that in the earliest period of the history of Israel the priests were the first-born of the people,—the eldest son of each house inheriting the priestly office as soon as he was old enough to fulfil its duties.¹ But from the days of Moses, the tribe of Levi, to which the house of Aaron belonged, was set apart as a priestly caste. The special office of the priests was to burn incense before the God of Israel, and to offer the sacrificial victims on the altar: the rest of the Levites performed the many miscellaneous duties connected with the Mosaic ritual. It was not intended, however, that the whole of this consecrated tribe should remain in the immediate neighborhood of the sanctuary; the design was rather to establish an order numerically large, that should be “equally diffused throughout the country as witnesses and guardians of the truth,” and should come up, each man in his turn, to the house of God, to officiate at the altar or near it. It is obvious, then, that the tribe of Levi could have no such earthly inheritance as the other tribes; they could not participate in the cultivation of the soil, nor devote themselves to the acquisition of property.² The question arises, How were they provided for? What were the means of subsistence upon which, from age to age, they relied? A full answer to this inquiry may readily be gathered from the various allusions and the positive precepts of the sacred records.

In the first place, provision was made in the Mosaic constitution for a permanent means of support by the assignment to the tribe of Levi of small cities in different parts of the land. The number of these cities was forty-eight, and each was surrounded by a common or pasture-land of considerable extent.³ It is

¹ See allusions in Ex. xxiv. 5; xix. 22-24.

² Num. xviii. 20; Deut. x. 8, 9.

³ Num. xxxv. 2-8. Thirteen of these cities belonged to the priests, the others to the inferior Levites.

“Although they were not allowed to practice agriculture, they may easily have kept on the commons more cattle than were needed for their own use. We must at any rate infer from certain indications that they sold their cattle to others for the sacrifice, and that such cattle were held in high estimation. Besides this, the Levites would let lodgings in such a town to strangers, and take rent from them.”—Ewald's *Antiquities of Israel*, p. 306 (English edition).

true, the working of this plan was disturbed by the ravages of invasion, and the arrangement was completely broken up at the secession of the Ten Tribes, when the whole tribe of Levi was crowded together in the little kingdom of Judah; but here also estates seem to have been again assigned to them, or those which they had long possessed were secured to them.¹ But their chief means of support was the revenue derived from a tax paid by the whole nation in the form of tithes. It was a custom which must have existed from the earliest times among the people of Israel to "consecrate to the sanctuary in pure thankfulness toward God the tenth of all annual profit." What the Mosaic law did, was to decree that the tithes should be for the benefit of the tribe of Levi, and accordingly we find that the tenth part of all the annual useful products of the soil, as grain, wine and fruit, as well as one-tenth of all new-born domestic animals, was due to the ministers of religion. It was the duty of the inferior Levites, who were scattered over the whole country, to collect the tithes; and from these they set apart one-tenth—"the tithe of the tithes"—for the benefit of the priesthood.² Another source of revenue upon which both the priests and the Levites had a claim, was the booty taken in war. All military plunder was divided equally between the active soldiery and the rest of the nation. Of the

¹ Ewald, *Antiquities*, p. 306. If, after this great political change, "their number was so excessive for this kingdom that they sunk into continually increasing poverty," it still remains true that the original provision was broad and generous.

² Num. xviii. 21-32; compare Lev. xxvii. 30-33. In the opinion of Ewald and others, this system of tithes fell into disuse in the times succeeding Solomon; or rather, the tithes were regarded as a gift which a man ought to make rather from spontaneous thankfulness toward God than from compulsion. Bleek, in his *Commentary on the Epistle to the Hebrews* (vii. 5), expresses the belief that in the period after the exile the priests took the whole tithes for their own subsistence and the maintenance of the temple service, and that the remaining members of the tribe of Levi surrendered to those who were actually engaged in the temple service what was demanded for their support. There is indeed a Jewish tradition, to the effect that Ezra, to punish the Levites for their reluctance to return to their own land, deprived them of their tithes, and transferred the right to the priests; but in the later historical books the references to tithing are all opposed to Bleek's supposition: Neh. x. 38; xii. 44; xiii. 10; compare *Book of Tobit* i. 6-8. (See Dr. Moll on Heb. vii. 5, in Lange's *Commentary*; Smith's *Dictionary of the Bible*, art. "Levite.") It is obvious, however, from Mal. iii. 8-10; i. 7, 8, 13, that after the restoration from exile, the people were very negligent in regard to the support of religion.

soldiers' share, one part in five hundred went to the priests, and of the people's share, one part in fifty to the Levites.¹

But besides these sources of revenue, there were others by which only the priesthood profited,—namely, the first-fruits of each annual harvest, the firstlings of the flock, and certain designated parts of the sacrifices. It was a law that a portion of the barley first threshed, and a cake from its dough, must be presented as an offering by every household; and not only so, but an undefined amount of the first-fruits of the wheat harvest, and of wine and oil, in fact, “whatsoever was first ripe in the land,” having been duly offered to the Lord, became the portion of the priest, and was eaten by him and his family.² From the firstlings of the flock and herd, and from the priest's share in the various sacrifices, the revenue must have been considerable. Of all animals sacrificed as burnt-offerings, and probably of all other animals offered, the priests received the skin. Of all animal guilt-offerings they received the whole of the flesh except the small altar-pieces; and of every thank-offering, the breast and the right shoulder.³

It is impossible to go through the books of the law, and note the manifold provisions made for the ministers of religion, without being greatly impressed with the thoroughness of the Mosaic plan, and the consideration and liberality shown toward this important class in the Israelitish nation. Notwithstanding all this, it is affirmed by students of Jewish history that they were a needy and ill-provided class. “The Levites,” says one, “are constantly reckoned amongst the objects of eleemosynary support, and are described as dependent on irregular channels for their supplies even of ordinary food.” Another observes that “the priests and

¹ I. Chron. xxvi. 27; Numb. xxxi. 26-47.

² Num. xviii. 12, 13; xv. 18-21; Deut. xviii. 4, 5; xxvi. 1-11.

³ Num. xviii. 14-16, 8-11; Ex. xxix. 22-28; Lev. vii. 29-34; viii. 25, 29; x. 12-15. That this system afforded to covetous and unscrupulous priests opportunities for gratifying their avarice, is evident from I. Sam. ii. 13-16.

Levites appear to have fared but badly, like clergy in a colonial diocese upon a voluntary system. . Having no Levitical cities nor pasture-lands, but living for the most part in a dependent condition, scattered about the land, ‘in the gates’ of others; having no regular, abundant supply from tithes, first-fruits, or firstlings, but deriving their sustenance almost entirely from the casual offerings and sacrifices which pious persons brought to the temple,—they seem, under the later kings, to have been often in real distress for the very necessities of life.”¹ But if such was the case, it proves not that the Mosaic plan of sustentation was wanting in breadth and liberality—for it has been shown that the whole land in its harvests and its flocks was by the law made permanently tributary to the sanctuary and its ministers—but that the nation, whether from religious indifference or from political misfortunes, had failed to fulfil its obligations.² Besides, it is important to observe that for ministers of religion in a necessitous condition, special provision is made, and the nation is constantly urged to remember and help them. For example: “Ye shall rejoice before the Lord your God, ye, and your sons and your daughters, and your men-servants and your maid-servants, and the Levite that is within your gates, forasmuch as he hath no part nor inheritance with you.” Again: “Take heed to thyself that thou forsake not the Levite, as long as thou livest upon the earth.” Again: “The Levite, because he hath no part nor inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied.” And again: “Thou shalt rejoice in thy feast, thou and thy son and thy daughter, and thy man-servant and thy maid-servant, and the Levite, the stranger, and the fatherless, and

¹ Stanley, *The Jewish Church*, Vol. II. p. 465 (American Edition); Colenso, *The Pentateuch*, Part III., p. 486. Compare *The Levitical Priests*, by Samuel Ives Curtiss, Jr., Ph. D., Edinburgh: 1877; pp. 49-54.

² Such political changes as that referred to in note 1, p. 20, must of course be taken into account.

the widow, that are within thy gates.”¹ In these and various other passages in Deuteronomy, the Levite is coupled continually with the widow, the fatherless, and the stranger, that is, with the poor and destitute; and in one place he is actually spoken of as one of the strangers or sojourners within the gates of others, as if he had no home of his own. But the reason why he is mentioned at all is that he may be commended to the thoughtful care of the people as worthy not only of their charitable aid, but of their sympathy and fellowship.

When we turn to the New Testament, we find this ancient Jewish system of ministerial support appealed to as affording an unanswerable argument for a liberal maintenance of the Christian ministry. The most noteworthy reference is in the First Epistle to the Corinthians.² Paul is arguing his right to a living in return for his apostolic labors. He appeals first of all to the principle, universally recognized, of a right to compensation for services rendered,—showing that in the old law this principle is applied even to the lower animals; and then he appeals to the plan according to which the Jewish priesthood was supported from the sacred offerings: “Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?” But from this point the apostle advances to another, which is still more important. He says: “Even so hath the Lord”—that is, the Lord Jesus Christ—“ordained that they which preach the gospel should live of the gospel.”³ On two different occasions, at least, Christ gave expression to this principle,—first, when he sent out the twelve disciples to travel as evangelists, and again, when he sent forth the seventy.⁴ In each instance he quoted the old

¹ Deut. xii. 12, 19; xiv. 29; xvi. 14. In Deut. xxvi. 12, 13, the Levite takes precedence in the list of the needy: “The Levite, the stranger, the fatherless, and the widow.”

² I. Cor. ix. 7-14.

³ Almost without exception, Paul employs the title “Lord” to designate Christ. More accurately—“So also did the Lord appoint to those who preach the gospel to live by the gospel.”

⁴ Matt. x. 9, 10; Luke x. 5, 7, 8.

saying, which had passed into a proverb, "The laborer is worthy of his hire." The same principle lies at the basis of an exhortation bearing upon ministerial support which is found in the First Epistle to Timothy,¹ and the same proverb is quoted. The apostle says: "Let the elders that rule well be counted worthy of double honor" (the word here employed means not only honor but remuneration), "especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and, The laborer is worthy of his reward." And there is still another place² where the same principle is recognized, and made the ground of an appeal at once to the affections and to the consciences of the brethren. "Bear ye one another's burdens," is the exhortation, "and so fulfil the law of Christ. . . . Let him that is taught in the word communicate unto him that teacheth, in all good things. Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. . . . As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

From all this it appears that in the religion of Israel, and in the early Christian church, abundant provision was made for the support of the ministry; and not only so, but special provision for exceptional cases of want. The "plan of sustentation," of which there are constant traces in the Old Testament, and the divine origin of which is so plainly affirmed in the New, is in full harmony, by virtue of its breadth and liberality, with the sacred system of which it forms a part. And to these two facts due weight must be given: first, that the provision made for the ministers of religion had reference not only to the season of their greatest activity and vigor, but to the time of old age and of disability; and secondly, that it was made not for the individual minister alone, but also for his family.

¹ I. Tim. v. 17, 18.

² Gal. vi. 2-10.

Throughout the history of Christianity, the duty of providing generously and permanently for the ministry has, upon the whole, been distinctly recognized. The carefulness with which the Roman Catholic system provides for the support of its priesthood, and the consequent completeness of their relief from worldly care and anxiety, down to the very close of life, are known to all. It is also known that every considerable body of Protestants, excepting such as do not recognize an ordained ministry, has given attention to the question of clerical support, and the closely related question of aid to disabled clergymen and their families. From the widest survey of the past, it appears that those who through a long life have stood before the world as the servants of religion are adjudged by common consent to be entitled to a liberal sustenance, and entitled furthermore, when misfortune and poverty overtake them, to some better fate than a place in the almshouse. Whatever changes may have taken place in the attitude of the churches toward the clergy as a profession, the old requirement is as stringent as ever, that the man who enters their service as a pastor shall relinquish all secular employments and devote himself wholly to the ministry. The least that the churches can do in return, is to guarantee to such persons a maintenance which shall not leave their families at a serious disadvantage as compared with those of other professional men.¹

As a matter of fact, however, the clergyman of the present day, at any rate in New England, is at a disadvantage not only as compared with other professional men, but as compared with the clergy of the early days. In former times, ministers as a general thing were settled on a comfortable support; were provided at the commencement of a pastorate with a special outfit,

¹ "The rule embodied in the saying, 'The laborer is worthy of his hire,' is a rule which runs through all departments of human society, and must be binding in proportion as the work done is excellent. It must, therefore, be most of all in force in that sphere where the relation of that which is given to that which is received, is that of the 'spiritual' to the 'carnal.'"—Dr. Kling on I. Cor. ix. 7-14, in *Lange's Commentary*, p. 190.

and held their charges until they died. Thus, in 1726, there were eighty-one Congregational churches in Connecticut, of which five were without ministers, and seventy-six had pastors. Of these pastors, nineteen were subsequently dismissed, and fifty-seven—three-fourths of the whole number—died in their charges; and the average pastoral term of the seventy-six was thirty-four and one-third years. The General Association of Connecticut at its annual meeting in 1770 was composed of thirteen pastors, who held the charges they then occupied so long that their average pastoral term was forty-one years. It is obvious that that condition of ministerial service was favorable to pecuniary prosperity. But now the average term of parochial service among the Congregational ministers of Connecticut is only five years, and is as likely to become shorter as to grow longer; so that any young man who enters the ministry to follow it for thirty years may not unreasonably expect to make five removals in that period. This condition of service is unfavorable to the pecuniary interests of the ministry,—on account of the cost of these removals and the loss of income connected with them, and because it obliges ministers to retire from parochial work at an earlier age than in former days.¹ The truth is, that the pastoral term has become shortened to such a degree that the Congregational ministry may fairly be regarded as an itinerancy. It frequently follows that in old age a clergyman finds himself laid aside by disease or infirmity in the midst of a people who have known him only for a year or two, and who perhaps are quite unable, even were they willing, to assume his support in addition to that of his successor. It is obvious that the support of such aged ex-pastors, or of their widows and children, should not be thrown upon individual churches. And if the churches would not bring discredit upon the religion whose Founder said, “Ye have the poor with you

¹ Thirteenth Ann. Rept. Trustees of Fund, Min. 1877, pp. 300-302.

always, and whensoever ye will ye may do them good," they should co-operate to aid such aged and helpless ones, that none of them, after years of fidelity to Christ and his kingdom, need lie down to die in the poor-house.¹

As already suggested, the Congregational ministry, in Connecticut and elsewhere, is approximating, as regards the average term of parochial service, to what has been the condition of the Methodist ministry from the first. It is interesting to observe that Wesley, while ordaining short terms for his ministers, made provision in their behalf for the time of infirmity and old age, by requiring every Methodist congregation to give yearly for the worn-out and destitute ministers and their families; and this annual offering has been of incalculable value to the Methodist ministry. During the period from 1872 to 1876, the contributions of the Congregational churches of Connecticut to the Fund for Ministers averaged five cents annually for each church member. In the same period the amount raised on the circuits and stations of the New York East Conference of the Methodist Episcopal Church, which embraces the larger part of Connecticut, averaged twenty-six cents annually for each church member.² The whole amount disbursed by the stewards of the New York East Conference in 1877, to sixty-five claimants, was \$8,303.44. It is worth while to refer also to what other Christian bodies are doing in this same field of benevolent effort. The Protestant Episcopal Church in the Diocese of Connecticut has an "Aged and Infirm Clergy and Widows' Fund," the Trustees of which report annually to the Convention. The Fund amounts to \$12,198, and the sum paid to beneficiaries from June,

¹There are many churches in New England, and doubtless elsewhere, that will not allow any necessitous member to enter the almshouse. In some places special provision has been made for those in want, by the establishment of Widows' Homes, and the like. If there is an obvious impropriety in consigning any poverty-stricken brother or sister in the church to the world's cold care, it is, to say the least, equally improper to neglect the disabled and needy ones in the Christian ministry, and their destitute families.

²Thirteenth Ann. Rept. Trustees, Min. 1877, pp. 300-302.

1876, to June, 1877, was \$1,850, of which \$1,230 (an average of eight cents for each communicant) came from parishes. The Baptist churches of Connecticut aim to supply the wants of disabled ministers and their families through their District Associations. Several of these Associations have put on record standing resolutions urging upon the churches the claims of the widows and orphans of ministers, and at the annual meetings of the Associations collections are made in their behalf.¹

This summary of facts and arguments is sent forth by the Trustees of the Fund for Ministers, not simply as an appeal for present aid, but as a record, possessing some elements of permanence, of what the Fund has thus far accomplished, and as a plea which may be felt in time to come in the Congregational households of Connecticut. Year after year the Fund has been administered by a board composed of clergymen and carefully selected men of business, men who are notably conservative and cautious, and accustomed to scrutinize all outlays of money; and these Trustees have only one question to ask in reference to most of the applicants on their list,—namely, How shall the means be obtained to aid them? Such is the character of the beneficiaries, and such are their necessities, that those who are brought into close contact with them, and hear their story, find all theoretical objections swept away by a tide of tender sympathy. It is partly for the purpose of putting the churches in possession of the facts with which the Trustees are familiar, and affecting others as they have been affected, that this statement is laid before the public. The churches will thus be assured, if special assurance be needed, that their benefactions are not wasted, but that every dollar set apart to this object is expended in a wise and beneficent way.²

In issuing this statement, the Trustees hope to encourage

¹ For a more detailed account of the work done by the various Christian bodies in Connecticut, see Appendix E.

² See note, p. 11.

regular and systematic giving to the Fund for Ministers. The Fund is no longer an experiment, but may be regarded as a permanent institution of the churches. It is greatly important, then, that all the churches should contribute to its support, and should contribute regularly. Of the 298 Congregational churches of Connecticut, only 109 contributed to the Fund in 1877, and during the fourteen years since the Fund was established, although 273 of the churches have at some time contributed, the average number contributing annually has been less than 98. If pastors will give attention to the matter, there is no reason why this number should not be greatly increased. Early in the history of the Fund the General Association of Connecticut recommended to the churches "to devote to this object the amount collected at one sacramental season each year."¹ If this be the method of contributing adopted by a church, the minister should see that the object to which the offering is set apart is distinctly announced beforehand, and should not let the occasion pass by without a special and earnest appeal in behalf of the Fund. If, on the other hand, the contributions of a church to benevolent objects are bestowed in the form of a weekly offering, pledged beforehand, ought not a place to be given to the Fund for Ministers on the annual "pledge-card"?² Again, should not those churches that have never contributed to the Fund³ put this good object at once on their list of "charities"? And finally, ought not the men and women in the churches who have abundant means, hear in this plain statement of facts a special call to give of their wealth special offerings, or to leave bequests, for the relief of those who once knew the comforts of a pleasant parsonage,

¹ Third Ann. Rept. Trustees, Min. 1867, p. 27; Fourth Ann. Rept., Min. 1868, p. 25; Min. 1864, pp. 11, 12-14.

² By the adoption of this plan, the First Church in Waterbury increased its contribution to the Fund from \$38.68, the annual average from 1865 to 1875, to \$124.46 in 1876, \$151.49 in 1877, and \$224.44 in 1878. Other churches could perhaps report a similar increase.

³ In January, 1878, the number of these churches was 25. The number that gave nothing during the year 1877 was 189.

the respect and love of a Christian flock, and the joy of showing hospitality, and who, having often aided and blessed others, are themselves now in want? ¹ It can surely be no less than a duty, and it ought to be regarded as a privilege, to remember in some helpful way the widows and orphans of men who have made the churches of Connecticut glad by their ministry; and if such men still survive, weighed down by the anxieties and sufferings of a life of poverty, to remember them also. If the heavenly Master judges his people according to the kindnesses they show to the "least" of his servants, he will not overlook the shortcoming of those who leave to cold neglect these brethren who through the sunshine and storms of years have stood as faithful watchmen on the walls of the City of God.

¹ Two legacies have thus far been received. The first, amounting to \$150, was bequeathed by Miss Sophia Waters, of Norwich, and was received January 2, 1877. The second was received May 27, 1878, from the estate of Mrs. Irene Battell Larned, of New Haven. The amount is \$3,000, to constitute a fund, of which only the annual interest is to be applied to the purposes of the Fund for Ministers.

For a proper Form of a Bequest, see at the end of Appendix B.

APPENDIX A.

I.

THE following is a tolerably complete account of what has been done by Congregationalists outside of Connecticut in the way of organizing ministerial aid through their various State bodies. The facts were gathered, with considerable labor, by the Rev. W. H. Moore, Secretary of the Trustees of the Fund for Ministers.

As the text shows, the earliest organized effort was made in Massachusetts, in the establishment of the "Massachusetts Congregational Charitable Society," in 1786. It consists of not over thirty members, one-half of whom are laymen. Both divisions of the Congregational body—Orthodox and Unitarian—are represented, and the disbursements are made with strict impartiality. The Board fills its own vacancies. The fund of \$160,000 has gradually accumulated from gifts, legacies, and a small reserve from the income added each year. Aid is given only to the families of those who died in the pastoral office,—to widows and to young children or unmarried daughters.

The fund belonging to the "Massachusetts Convention of Congregational Ministers" came mostly from contributions made at annual meetings of the Convention, or from collections taken after the Convention sermon. The annual income is distributed in equal sums to about sixty persons.

On motion of the General Association of the Congregational Churches of Massachusetts, the "Board of Ministerial Aid" was incorporated in 1869, "for and to the aid, support, or comfort of aged, disabled, superannuated or needy ministers of the orthodox Congregational denomination in the Commonwealth, or of the widows and children of such ministers." It is a close, self-perpetuating society, and has no connection with the foregoing corporations. The General Association in 1877 invited it to report annually to that body. It is expected to appeal annually to the churches for aid. Its charter is printed in the Minutes of the General Association for 1869, pp. 55, 56.

In New Hampshire, the "Widows' Charitable Fund," which was organized in 1813, reported to the General Association in 1866 an

amended charter. The corporate name is "The Trustees of the Ministers' and Widows' Charitable Fund," and it is authorized to hold \$30,000. The receipts reported in 1877 were \$365.15, including \$257.36 from sixteen churches, and the grants—to nine applicants—were \$425.

"The Maine Congregational Charitable Society" is connected with the General Conference. It was incorporated February 25th, 1829. It holds invested funds to the amount of \$3,300. The contributions reported in 1877, from churches and individuals, were \$225; the disbursements, to fifteen families, \$622. (See Minutes of Gen. Conference, 1877, p. 7.)

In 1857, a "Fund in Aid of the Families of deceased or disabled Ministers" was begun in Illinois. It is connected with the General Association. The receipts reported in 1877 were \$364.09, including offerings from twenty churches. It aided four families, to the amount of \$363.59. In twenty years, 1857–1877, it received and expended \$4,965.46, and aided sixteen families. (See Minutes of Gen. Association for 1877, p. 53.)

In 1858, the "Fairbanks Board for the Relief of Ministers and Relief of Widows and Orphans" was organized by the General Convention of Vermont. In 1877, it reported an invested fund of \$13,900, and receipts amounting to \$1,815.81, including contributions from two churches. Aid was given to twelve persons, to the amount of \$1,350. (See Minutes of Gen. Association for 1877, pp. 21, 22.) It is understood that \$10,000 of the fund were given by Governor Thaddeus Fairbanks.

In 1860, a "Widows' and Orphans' Aid Society" was organized in Minnesota in connection with the General Conference. The Constitution is printed in the Minutes of the General Conference for 1860, pp. 10, 11. It aids not only widows and orphans, but also disabled ministers. In 1877, its assets were \$632.66; receipts, \$103.78; disbursements, \$100.28; and it aided two widows. (See Minutes of Gen. Conference for 1877, p. 21.)

"The Widows' and Orphans' Fund" connected with the General Association of Missouri was organized previous to 1867. In 1876, it received and disbursed \$44.15, and aided one person.

In 1867, a "Board of Trustees of Ministerial Fund" was organized in Rhode Island, by the Congregational Conference. It was incorporated in 1868. It has about \$3,500 invested. The receipts reported in 1877 were \$221.22, including contributions amounting to \$35.00. Aid was granted to one minister, and money loaned to

another. (See Minutes of Rhode Island Cong'l Conference for 1877, pp. 14, 15.)

In 1872, the General Association of California, having had the subject under consideration in 1870 and 1871, appointed a committee on Provision for Ministers or their families in need, to receive funds for that object. In 1876, the Committee reported a fund of \$137.93, and no grants. (See Minutes of Gen. Association for 1872, pp. 7, 15 ; 1876, p. 41.)

In 1876, action was taken in reference to ministerial aid in the General Convention of Wisconsin. A committee was appointed "to collect and disburse collections in aid of disabled ministers and their families, to report the same to this body." (See Minutes of Gen. Convention for 1876, p. 11.)

In the General Conventions of Indiana, Iowa, Kansas, Michigan, Nebraska, New Jersey, New York and Oregon, the Congregational Conference of Ohio, and the smaller State conferences and associations of the South and West, there are as yet (Summer of 1878) no organizations for ministerial aid.

II.

At the third session of the National Council of the Congregational Churches of the United States, held at Detroit, Michigan, in October, 1877, the subject of ministerial aid was brought to the attention of that body. An overture on disabled ministers was received from the Congregational Conference of Ohio, and referred to a committee of which the Rev. Justin E. Twitchell, D. D., of Cleveland, Ohio, was chairman, which subsequently presented the following report :

"That there are not a few of the most earnest and devoted ministers of the Lord Jesus, together with their families, who are in great need, is evident to every one familiar with our ministerial brethren and their families in the different States. In the judgment of the Committee, this matter should receive the immediate and earnest attention of all our churches throughout the country. It is known to many of the members of this Council that State organizations having the end in view proposed by the Ohio overture, have been effected in Massachusetts, New Hampshire, Connecticut, and other States ; and that substantial aid has been furnished in many cases, thereby relieving great distress. This is as it should be all over the land. These faithful servants of God should not be left to want, but should be handed down gently to their graves in the arms of affectionate, grateful churches. Christian heroes and heroines are not all found ministering only to city churches and large country parishes. They have lived and wrought on most efficiently in the smaller churches of the East, and in the newer settlements of the interior and West—out on the prairies and up in the mountain gorges, far from the gaze or applause of men, content to tell the story of the Redeemer's love to their

thoughtless, dying fellows, simply living from month to month on the meager offerings of the people, laying nothing by for old age, nothing for sickness, nothing for wife and children, should they be widowed and orphaned. When age, or infirmity, or bereavements come, these men and women should not be forgotten. Their case should lie heavily on the heart of the churches; and they should not be allowed to want, if human sympathy and help can hinder it. Your committee believe that Christian people will liberally respond when the matter is brought fairly to their attention. They recommend:

"1. That each State body have an organization of its own to solicit funds from churches and from individuals within its bounds, to be applied for this purpose.

"2. That a committee of five be appointed by this Council, to issue a circular calling the attention of the churches of our order throughout the country to this important subject, and urging upon them the claims of these godly, self-sacrificing men and women, who have done such efficient work in the vineyard of the Lord; to communicate with State organizations formed for this object; to seek to secure similar organizations in States where none now exist; to stimulate in all practicable ways the ministration of the needed relief; and to report their doings, with recommendations, at the next triennial Council."

The report was adopted, and the committee called for in the second resolution was appointed as follows: Rev. Justin E. Twitchell, D. D., of Ohio; Rev. Cyrus W. Wallace, D. D., of New Hampshire; Hon. Charles Theodore Russell, of Massachusetts; Rev. William H. Moore, of Connecticut; Rev. Hiram N. Gates, of Nebraska. (Minutes of the National Council, 1877, pp. 18, 34, 35, 54.)

The origin of this movement in the National Council, which it is hoped will give a new impulse to ministerial aid in the Congregational bodies, is explained in the following letter from the Rev. Dr. Twitchell:

REV. JOSEPH ANDERSON.

Dear Brother: I am deeply interested in the matter of aiding disabled ministers, etc., and feel from my very soul that *something* ought to be done for the relief of the wants of these faithful servants of the Master.

My attention was first seriously called to the subject by letters handed me by the ladies of my Home Missionary Society. Cases of extreme want on the part of aged ministers and the widows of ministers came before me, and touched my heart. It seemed to me that if wealthy individuals and the churches could be made acquainted with the facts, there would be a cheerful and ready response. I brought the matter up before our State Conference last year. I found that all shared my feelings, and a committee was appointed to secure action in the National Council. . . .

My thought is that boards should be organized in all the States, much after the manner of Connecticut. Whether a national organization is wise or not, I am not prepared to say. I am glad you are moving to publish an account of the work in your State. The subject must somehow come before all our State organizations; for the Lord's own must be cared for by somebody.

The Lord bless you and guide in this matter.

Yours in Christian love,

J. E. TWITCHELL.

Cleveland, O., February 27, 1878.

APPENDIX B.

I.

THE following is the charter granted by the Legislature, June 28, 1867, with the amendments incorporated which were passed June 29, 1870. (See *Private Acts of 1867*, pp. 9–11, and of 1870, p. 63 ; or, *Special Laws of the State of Connecticut*, Vol. VI., pp. 196, 197, 831.)

AN ACT INCORPORATING "THE TRUSTEES OF THE FUND FOR MINISTERS."

Resolved by this Assembly :

SECTION 1. That Leonard Bacon, Joseph Eldridge, Samuel G. Willard, Alexis W. Ide, David Murdoch, Benjamin J. Relyea, Hiram P. Arms, Nathaniel J. Burton Salmon McCall, William C. Crump, Benjamin Douglas, John N. Stickney, Nelson Kingsbury, Alexander C. Twining, and all such persons as may be associated with or substituted for them in the manner and for the purpose hereinafter mentioned, be and they are hereby incorporated and made a body politic by the name of "The Trustees of the Fund for Ministers," and by that name shall be capable of suing and being sued, pleading and being impleaded, and may receive, purchase, hold, sell, and convey estate, real and personal, to an amount not exceeding fifty thousand dollars, to be held by said corporation at any one time ; and may use a common seal, which they may alter or change at pleasure, and may make and execute such by-laws, rules, and regulations, as shall be deemed necessary for the well ordering and conducting the affairs of said corporation.

SEC. 2. The said corporation shall be purely a benevolent institution, for the purposes of securing and applying offerings from churches and individuals, for the aid of infirm and disabled clergymen who have at some time ministered to Congregational churches in this State, and are connected with the District Associations of Congregational ministers represented in the General Association of Connecticut ; and for the aid of destitute widows and orphans of clergymen who have at some time ministered to such churches, and been connected with such District Associations, under such restrictions and in such manner as the General Conference of the Congregational Churches of Connecticut may from time to time direct, or in the absence of such direction, according to the discretion of said corporation.

SEC. 3. The affairs of said corporation shall be managed by a board of Trustees, not exceeding fifteen, to be appointed annually by the said General Conference of Connecticut, and to hold their office until others are appointed in their stead, and until the first meeting of the new board ; the persons named in the first section shall be the first board, and shall continue in office until the meeting of the board which the General Conference shall first appoint in their stead.

SEC. 4. Said corporation shall have power to appoint annually a Treasurer, an Auditor, and a Secretary, who shall hold their offices during the pleasure of the Trustees, and until others are appointed in their stead.

SEC. 5. It shall be the duty of said Trustees to make an annual report of their doings to the said General Conference.

SEC. 6. The first meeting of said corporation shall be called by the said General Conference.

SEC. 7. The resolution of this Assembly, passed May session, 1865, incorporating "The Trustees of the Fund for the use of Disabled Ministers and Needy Widows and Orphans of Ministers," is hereby repealed.

SEC. 8. This act may be amended or repealed, at the pleasure of the General Assembly.

II.

The following are the Rules for the Management of the Fund, adopted by the General Conference at New London, November 1, 1870.

RULES FOR THE MANAGEMENT OF THE FUND FOR MINISTERS.

1. No application for assistance shall be granted unless it be shown that the Clergyman for whom, or for whose widow or orphans, aid is sought, has ministered stately to some Congregational church in this State.

2. Aid shall be granted for the civil year, and only on a written application signed by at least two members of the District Association to which the minister belongs, or belonged at his death, for whom, or for whose widows and orphans, aid is sought.

3. The names of the beneficiaries shall not be published in connection with the grants made in their behalf.¹

4. The Treasurer shall give bonds for the faithful discharge of his duties, shall pay out money only as ordered by the Trustees, and shall make an annual report to them; and his accounts shall at all times be subject to the examination of any of the members or officers of the corporation.

5. The records of the Trustees shall be brought annually to the meeting of the General Conference.

FORM OF A BEQUEST.

"I bequeath to the Trustees of the Fund for Ministers the sum of..... dollars, to be paid to the Treasurer thereof for the charitable uses and purposes of said Trustees."

¹ The practice of different bodies varies in regard to the publication of the names of beneficiaries. In the report of the Stewards of the New York East Conference of the Methodist Episcopal Church, the names of the claimants are given. In the minutes of the Baptist Associations, names are not withheld. The names of beneficiaries have been reported until recently by the Trustees of the "Aged and Infirm Clergy and Widows' Fund"; but in the Treasurer's Report to the Conventions of 1877 and 1878 they do not appear. The distribution of the funds of the Massachusetts Charitable Society "is made by a small body holding a private session; so that there is no such open dependence on charity as would be trying to the feelings. In many cases none but the most intimate friends know of the aid tendered." (Rept., Min. 1864, p. 35.) The Trustees of the fund belonging to the Presbyterian Church adopt the same rule. "The gifts are bestowed . . . so quietly as to wound no recipient, however sensitive." (*Id.*, p. 33.)

APPENDIX C.

I.

THE following is a statement of the number of churches contributing to the Fund for Ministers, the amount of offerings received, the number of beneficiaries, and the amount of the grants, each year from 1864 to 1877 inclusive.

YEARS.	CHURCHES.	OFFERINGS.	BENEFICIARIES.	GRANTS.
1864	35	\$563.81	0	0.00
1865	49	773.20	2	\$250.00
1866	69	1,500.66	8	1,350.00
1867	100	1,989.28	8	1,650.00
1868	86	1,600.03	7	1,950.00
1869	117	2,993.98	9	2,450.00
1870	106	2,399.77	12	3,150.00
1871	124	3,075.84	13	3,000.00
1872	122	2,704.91	11	2,800.00
1873	112	2,739.03	10	2,650.00
1874	102	2,332.37	11	2,640.00
1875	110	2,461.75	13	2,700.00
1876	114	2,393.21	15	3,975.00
1877	109	2,906.78	11	537.00
		\$30,434.62		\$29,102.00

II.

The following are the Trustees of the Fund for Ministers, and the officers appointed by them, for 1878.

TRUSTEES : Rev. Samuel G. Willard, Colchester; Rev. Nathaniel J. Burton, D. D., Hartford; Rev. Joseph W. Backus, Thomaston; Rev. Homer N. Dunning, South Norwalk; Rev. John Avery, Central Village; Rev. James A. Gallup, Madison; Rev. Elias H. Richardson, D. D., Hartford; Rev. Azel W. Hazen, Middletown; Rev. Joseph Anderson, D. D., Waterbury; Rev. Frederick A. Noble, D. D., New Haven; Dea. William C. Crump, New London; Dea. John N. Stickney, Rockville; Dea. John B. Eldredge, Hartford; Prof. Cyrus Northrop, New Haven; Prof. David N. Camp, New Britain.

Secretary, Rev. William H. Moore, Hartford; Treasurer, Ward W. Jacobs, Hartford; Auditor, Prof. David N. Camp, New Britain.

APPENDIX D.

THE following letters from living beneficiaries were not intended for publication, but only for the perusal of the Secretary of the Trustees,—to whom they are addressed. They are here reproduced—with the consent, of course, of the writers—because illustrating so well the experiences, the necessities, and the spirit of those who receive aid from the Fund.

I.

FROM THE REV. JOHN GREENWOOD.

Rev. W. H. MOORE.

Dear Brother : Many, many thanks to the Trustees of the Fund for their liberality, and to you personally for the promptitude with which you have made the remittance.

I have also to thank you for the remarks you made in your interesting speech in relation to the great kindness and generosity of my friends here in New Milford. Their conduct, indeed, in my case is beyond all praise, and I am afraid I may add, almost beyond precedent; not that there may not be other ex-pastors who are treated with equal kindness, but few who are as unworthy as I feel myself to be.

I am the more glad and thankful that you made the remarks referred to, inasmuch as I am myself somewhat undemonstrative in relation to my private feelings. I have never made those public acknowledgments in the newspapers, which seem to be common in such cases. Every thing I have seen of this nature has appeared to me in such bad taste that I have instinctively shrunk from following in the same track. Besides which, I knew my benefactors to be actuated in what they have so generously done for me by motives too lofty to admit of their being gratified by such public exhibitions. Their treatment of me and mine has sprung from living hearts, from a Christian friendship which deserved higher commendation and a richer recompense than could be found in any "card" in a weekly newspaper. It was far better that acknowledgment should come from such a source and through such a channel as you supplied on Wednesday evening. I thank you cordially, both for the words spoken and for the feeling manner in which you gave them utterance.

You will be pleased, as a Christian brother, to learn that my somewhat troubled and rugged path in life has been smoothed in a similar way by a kind Providence, in almost all its stages. I was ordained in 1822, over the Congregational church in Royston, Cambridgeshire,—of which I continued pastor till 1837. I had then to resign my charge in consequence of rupturing a blood-vessel in the throat. My resignation was not at first accepted. The church and society, instead of voting to accept it, voted unanimously to give me a year's salary and supply the pulpit during that time, that I might have an opportunity to recover. After submitting to medical treatment for three months, without receiving much

benefit, I deemed it just to my loving people to apply again for a dismissal, that they might secure a successor. Upon learning that I purposed to emigrate with my family to the States, they generously voted me an outfit, paying all expenses for seven of us—with a little sum to start me in the new world—and making me the bearer of testimonials which Joshua Leavitt, who was then Registrar of the New York Congregational Association, pronounced the most ample and satisfactory he had ever seen. Thus my heavenly Father cared for me—chastising me with one hand, supporting and comforting me with the other.

My first charge here was Bethel. I was a stranger, and they took me in. Here, indeed, I had trouble, as perhaps you know. But I bless God for that training school. Bethel prepared me for New Milford. It was the needful discipline of the "wilderness" before the peace and joy of the "land of promise." All the rest you know.

Pray, pardon this fit of communicativeness. I have never said as much to any one else, and I have said it to you on account of the kindly interest you take in my affairs, and because I think you ought to know some of my antecedents.

Very truly yours,

JNO. GREENWOOD.

New Milford, April 6, 1872.

In reply to a note requesting permission to publish the above letter, Mr. Greenwood writes: "After so long an interval, I can form no judgment of its fitness or unfitness for publication in connection with the forthcoming appeal. I can do no otherwise than leave the whole matter to your discretion—merely saying that I am at a loss to conjecture how anything I have written can be in 'excellent shape for publication.' . . . I am glad that the Trustees of the Fund for Ministers are moving in this matter; not because I expect to be benefited much longer personally by the charity, but because I think it would be a reproach to our denomination to allow the worn-out laborers in the vineyard to die in neglect. I cordially wish you success in the enterprise."

II.

FROM MRS. AMELIA D. STEARNS.

REV. W. H. MOORE.

Dear Sir: Although your letters forbid me to hope for any aid this year from the "Fund for Ministers," my circumstances constrain me to write to you and ask if there is any other source from whence relief may come to me through your influence. My available supplies are long ago consumed, and friends have furnished what they can. A friend lent me twenty dollars last year to relieve a pressure, telling me to pay at my convenience. He has since died, leaving a widow and two little children without support. I am distressed because I cannot pay that debt.

I am running in debt all the time for my board, or borrowing money on interest to pay it, trusting that the Lord will provide means to pay the debts as well as

future support ; for I see no way to do otherwise. My strength is hardly equal to my ordinary duties, and I am quite unable to earn money ; nor do I see how I can lessen my expenses wisely. When my necessities *seem* to be lessening, new ones arise.

This has been a year of especial trial in various ways. When my young son-in-law learned that my supplies were cut off, he very kindly offered to support me in future, after this year. In April he sickened and died, and my daughter's home was broken up. In August, she gave birth to a daughter. In all this season of sorrow and trial, I had not the means to go and comfort her with my presence. But the Lord has sustained and comforted her. She says her mother's experience has been a help to her : and she feels that the God of her parents will not forsake her. By and by she must go to work to support herself and child, though she is not strong. We hope that a way may some time appear for us to be together and help each other. At present we have not the means to meet for an interview. . . .

Meantime, I am poor and needy ; and though I doubt not the Lord thinketh upon me, and will yet supply all my needs, it may not be amiss for me to state my case to you and ask for your thoughts about it. . . . I am sorry to live so long dependent, but it seems to be God's will. I am sure you will sympathize with Mr. Stearns' widow and daughter in their trials, even if you cannot give encouragement of aid to me. . . . Indeed, I am grateful for past favors, and remain, in any case,

Gratefully,

AMELIA D. STEARNS.

213 West Springfield Street, Boston, Mass., }
October 24, 1877.

III.

FROM THE REV. STEPHEN A. LOPER.

DEAR BROTHER MOORE :

For a purpose soon to be disclosed, may I trouble you with a brief sketch of what may be called some shady-side experiences in my ministerial life ?

After a four years' course of study at Bangor Theological Seminary, I graduated in the summer of 1826, and immediately commenced preaching in Hampden, four miles below the city, and the following January was ordained and installed as pastor. My salary was nominally \$500, which was never fully paid ; and after a ministry of four years, I resigned and returned to my native State, Connecticut, which has been my field of labor ever since. On leaving Hampden, I found it necessary to sell a portion of our household goods to provide the means of removing my family to Madison, the native place of my wife.

After laboring with the First Congregational Church in Middle Haddam for about a year, I was installed as pastor in the summer of 1834. My salary at first was \$400 ; but, being found quite insufficient for the support of a growing family, it was afterward raised to \$500. After a ministry of eight years, I resigned ; and, on settling up my affairs, was pained at the discovery that I owed to the stores \$100, and that my "assets" were just nothing. I borrowed the hundred dollars from a money-lender in the parish, paid the store-keepers, and went away to meet the same difficulties—changing the place, but keeping the pain.

Immediately after my dismissal from Middle Haddam in 1842, I was called to the pastorate of the neighboring parish of Hadlyme, where I remained till regularly dismissed in 1850; making just eight years more of pastoral work. My salary here was less than \$400, including the use of a few acres of very poor land. Still I managed by close economy to take up that Middle Haddam note. But, when my ministry ended here, it appeared that I was still in debt to the amount of \$100; owed just what I did when leaving Middle Haddam—the inevitable one hundred dollars; and, as before, had nothing wherewith to pay. Liabilities the same as before—assets the same. On the whole, I felt thankful that the debt was no larger.

Directly after resigning at Hadlyme, I became acting pastor of the Congregational Church in Higganum, and continued in that relation during six years—from 1850 to 1856. My salary at first was \$500, but after awhile was increased to \$600, out of which I was required to pay rent for the parsonage. The final settlement of my affairs here disclosed the fact that I owed, beyond my means of payment, \$75; a little improvement upon the old \$100. I gave my note to one merchant for \$50, and to another for \$25, and went on my way, rejoicing that my indebtedness was growing smaller.

My next field was Trumbull; salary, \$600. Here, by dispensing with certain articles of living—not *luxuries*, but what many would consider *necessaries*—I succeeded in saving enough to pay the Higganum debt, and defray the expenses of my next removal.

After two years' service, I left Trumbull for Westbrook, highly elated with the thought that, almost for the first time since entering the ministry, I could feel that at length I was rendering obedience to the apostolic precept, "Owe no man anything." From that time, by careful economy, I managed to keep out of debt.

I was next acting pastor in Westbrook nearly five years. The salary was \$600;—just made both ends meet.

Next supplied the pulpit in Madison about two years, in place of the pastor, Rev. Samuel Fiske, who was in the Union army, and was mortally wounded in one of the battles of the Wilderness. My salary here was \$800.

After declining further service in Madison—a field too large and difficult for me in my old age—I remained some eight months without charge, and of course without pay. I then supplied the pulpit in New Fairfield for two years, living on a salary of something over \$500. I next ministered to the Second Church in Middle Haddam for three years; salary, \$800; out of which I paid \$140 yearly rent of house. While here, I represented the town of Chatham in the Legislature for two consecutive years, 1868 and 1869, which was quite a help to me, as the emoluments of the office considerably exceeded my expenses, and contributed somewhat to the support of my family during the two subsequent years, when from illness and *age* I was without employment and without salary. My last work was done as acting pastor at Nepaug, during two years ending July 1, 1874.

The purpose for which the foregoing was written, is to show the extreme difficulty, not to say impossibility, of laying up anything in store for future use. And now my ministerial life is ended. I am an old man. More than seventy-five years have gone over me. The weight of three-quarters of a century is upon me. And after nearly fifty years' service in the Christian ministry, I find myself poor and dependent upon others for my daily bread. I have no rich relations. Those who would cheerfully help me, if they could, are not able. . . . The

few brethren to whom I have communicated some knowledge of my affairs, have said to me, "Apply at once for help from the Fund for Ministers." But to do this, I have felt extremely reluctant; have hesitated long, have waited and waited, hoping that something would arise to prevent the necessity. At length, however, I am impelled by the force of circumstances to make the application. Lay my case, if you please, before the Trustees, and ask them to grant me a pension—if it be proper to call it so—that I may be helped through the little of life which yet remains to me. If you desire any further statement or explanation, please inform me.

While I have written of shady-side experiences, I should be very sorry to leave the impression that my life has been, on the whole, a shady one. Light has shone generously upon my path. Sunshine has been the rule, shadow the exception. In every parish where I have lived and labored, I have left many dear friends who gave me their confidence, sympathy and love. For all that they have done for me, and for all that the grace of God has enabled me to do for them, I feel profoundly thankful. "Bless the Lord, O my soul, and forget not all His benefits."

Yours truly and fraternally,

STEPHEN A. LOPER.

Hadlyme, November 10, 1875.

APPENDIX E.

I.

IN the "Minutes of the New York East Conference" of the Methodist Episcopal Church for 1878, the Stewards report the following amounts received during the Conference year : From Circuits and Stations by general collection, \$6,383.44 ; from special collections and from individual donors, \$1,390 ; from Centenary and Chartered Fund, \$530; making a total of \$8,303.44. The entire amount was disbursed to "claimants on Conference funds." The names of the claimants are published, and it appears that twenty-nine were preachers, thirty widows of preachers, and four children. The average amount granted to each was nearly \$132.

Of the various "Funds" referred to in the Stewards' report, an account is given in the *Discipline* of the Methodist Episcopal Church. The origin and object of the "Chartered Fund" are set forth in Section 338 : "To make further provision for the distressed Traveling Preachers, for the families of Travelling Preachers, and for the Superannuated and Worn-out Preachers, and the widows and orphans of Preachers, there shall be a Chartered Fund, to be supported by the voluntary contributions of our friends." The "Permanent Fund" is described in Sections 340-342. One of the several objects to which "the interest accumulating from said fund" is applied, is the following : "To relieve the necessities of the Superannuated and Worn-out Preachers, and of the Widows and Orphans of those who have died in the work." Chapters I. and II. of Part V. of the *Discipline* relate almost entirely to the support of the ministry, and the following is the section relating to the support of Superannuated Preachers :

"It shall be the duty of the Quarterly Conference of each Charge within whose bounds a Superannuated Preacher, or the widow or child of a deceased preacher, may reside, to appoint a Committee whose duty it shall be to make an estimate of the amount necessary to assist such Preacher, widow or child in obtaining a comfortable support, and such estimate shall be sent up to the Annual Conference with which the claimant may be connected, and subject to the action of said Annual Conference." (Section 352.)

In Section 361 reference is again made to the same subject : "Each Annual Conference is authorized to raise a fund, if it judge proper, subject to its own control, and under such regulations as its wisdom

may direct, for the relief of the distressed Travelling and Superannuated Preachers, their wives, widows, and children." From these several provisions of the *Discipline*, as well as from the variety of the sources actually drawn upon, as shown in the Stewards' report, it is easy to see how much is done by the Methodists of Connecticut (and the same holds true, of course, throughout the country) for the relief of disabled ministers and their families.

II.

The Baptists have in Connecticut no State organization for ministerial aid. From the Minutes issued in 1877, the following items have been gleaned :

In the Constitution of the Stonington Union Association, the sixth article reads as follows : "The meeting shall be opened with public worship ; then a contribution to the Widows' Fund ; after which officers shall be chosen," etc. The Association has also adopted the following standing resolution : "That we earnestly recommend to the several churches of this Association to take up an annual collection for the Widows' Fund at the close of the prayer-meeting on the Sabbath evening next previous to the annual meeting of the Association, or at some other time." At the meeting of the Association, in 1877, the collection for the Widows' Fund amounted to \$20.11. It appears from the Minutes that \$50 were disbursed during the year, and there are in the bank \$361.28. The Association aids only widows of ministers.

The Ashford Association has at interest a legacy of \$1,100, the proceeds of which are distributed in aid of ministers' widows. At the meeting in 1877 a collection for the Widows' Fund amounted to \$5.85. The disbursements for the year were less than a hundred dollars.

The Hartford Association has a standing resolution urging the churches to give to the Widows' Fund on the Sabbath before the annual meeting of the Association. The New London and New Haven Associations have similar resolutions, commending to the churches ministers, widows and orphans in destitution. In the Hartford Association, the associational collection in 1877 amounted to \$12 ; in the New London Association to \$8.83. The Fairfield County Association made a grant of \$50 from the Widows' Fund ; and the New Haven Association reports as follows : Received, \$1,056.91 ; granted to three beneficiaries, \$250 ; balance, \$806.91.

III.

Of the Canons of the Protestant Episcopal Church in the Diocese of Connecticut, the tenth (in the revision of 1878) relates to the "Fund for Aged and Infirm Clergy and Widows and Orphans of Clergymen," and is as follows ("Journal of the Ninety-fourth Annual Convention," p. 50):

"SECTION 1. The Bishop, the Assistant Bishop (if there be one), the Treasurer of the Convention, together with two Clergymen and two Laymen appointed by the Convention, shall constitute the Trustees of the Fund, and shall hold, manage and control said Fund, and apply it at their discretion toward the support or relief of Aged and Infirm Clergymen who shall have resided in the Diocese and been in the actual discharge of the duties of the Ministry for a period of not less than five years; and of the Widows and Orphans of Clergymen belonging to the same at the time of their death.

"SEC. 2. The Trustees shall make an annual report to the Convention, stating the amount received and expended each year, and the general condition of the Fund."

The Trustees were incorporated in 1855. (See *Private Acts of the General Assembly*, 1855, pp. 159, 160 ; *Special Laws*, 1874, p. 78.)

In the "Journal of the Ninety-third Annual Convention," 1877, they report as follows (Appendix F, pp. 122-126) : On hand, June 1, 1876, \$686.51 ; received for interest, \$833 ; received from 73 parishes, \$1,230.13 ; a legacy, \$100 ; making a total of \$2,849.64. Of this amount, \$1,850 were paid to beneficiaries, and \$999.64 remained on hand. The contributions at the Convention of 1877 amounted to \$84.32 ; at the Convention of 1876, to \$233.85. In the "Journal" for 1878, the Trustees report \$2,400 paid to beneficiaries during the Conventional year ; received from 71 parishes, \$755.47 ; received at the Convention, \$294.36. The fund of \$12,198.16 is invested in government and railroad bonds and bank stocks.

At the Convention of 1876 it was resolved, "That the Trustees of the Fund for Aged and Infirm Clergymen be requested to consider and report a plan for the comfortable support of all aged Clergymen of the Diocese, and report to the next Convention." At the next Convention, "in consequence of complications connected with an expected legacy," they were unprepared to report any plan, and requested a postponement for a year. At the Convention of 1878, no plans were reported.

Except in the case of Congregational bodies, no attempt has been made to gather statistics in relation to organized ministerial aid outside of Connecticut. Reference may be made, however, to the plan

adopted by the Presbyterian Church, of which some account was given in the first "Report on Aiding Disabled Ministers" made to the General Association of Connecticut, already so often referred to (*Minutes of Gen. Association*, 1864, p. 33). It may be stated, also, that our Presbyterian brethren have been engaged in this good work for about fifty years; and that in the five years, 1872-1876, the contributions to their Board of Ministerial Relief averaged sixteen cents yearly for each church member. From the Minutes of the General Assembly for 1878 (pp. 20, 21, 193-196) we learn that this Board holds a "permanent endowment fund" of \$180,094.44; that its total receipts the last year were \$88,176.33, including boxes, \$6,000, and contributions, \$67,513.23; that 2,143 churches contributed; and that the beneficiaries included 152 ministers, 219 widows and 22 families of orphans, numbering in all 1,500 persons, ranging from infancy to ninety years, and grouped in 393 families.

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